

CHURCH OF GOD

Evangel



January 26, 1959

If we live in the Spirit, let us also walk in the Spirit.



"But let justice roll down like waters, and righteousness like an overflowing stream" Amos 5:24 (RSV).

—Religious News Service Photo

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WHEN IS YOUR REGIONAL CONVENTION?

SOUTHWESTERN

February 5-7, 1959
Convention Hall
Mineral Wells, Texas

WESTERN

February 18-20, 1959
Sciot's Auditorium
Phoenix, Arizona

PACIFIC NORTHWEST

February 26-28, 1959
Armory
Salem, Oregon

SOUTHEASTERN

March 12-14, 1959
Park Center
Charlotte, North Carolina

NORTHEASTERN

March 19-21, 1959
Armory
Salisbury, Maryland

NORTHERN

April 9-11, 1959
Memorial Auditorium
Springfield, Ohio

MIDWESTERN

April 22-24, 1959
St. Louis House, Inc.
St. Louis, Missouri

NORTHWESTERN

April 30-May 2, 1959
Farmers' Union Building
Minot, North Dakota

CHURCH OF GOD Evangel

Official Voice of the Church of God

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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible. 2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor. 4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins. 5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ. 6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost. 7. Holiness to be God's standard of living for His people. 8. In the baptism of the Holy Ghost subsequent to a clean heart. 9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost. 10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son and of the Holy Ghost. 11. Divine healing is provided for all in the atonement. 12. In the Lord's Supper and washing of the saints' feet. 13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years. 14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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The

Christian and His Vocation

By R. H. GAUSE, Jr.

Registrar and Dean of Religion, Lee College

ONE CANNOT READ the Scriptures without noticing that the authors of the Bible were concerned with the everyday calling of the people to whom and about whom they wrote. It is proper then that we study this problem in the light of Scripture.

Vital to the study of this topic is the question of Christianity itself, for it has at one time or another sanctified every legitimate calling. Note from your Bible the number of so-called secular tasks performed by the believers. Luke, author of two New Testament books and a devout fellow-servant of the Apostle Paul, was a physician and that at a time when the medical arts were at a peak professionally. Aquila and Priscilla served with the Apostle Paul in the business of tent making and the ministry of the Word; they led the great Apollos to the full gospel experience. Erastus was the treasurer or chamberlain in the city of Corinth; Sergius Paulus served as proconsul of the island of Cyprus under the Roman Empire. All civil authority is viewed as being of God and the officers as the ministers of God in Romans 13. It was said of Bezaleel that his craftsmanship in gold was the result of the gift of the Holy Spirit.

The conclusion of this is that our natural abilities are the result of God's gifts to us and that the exercise of them is in perfect harmony with the Christian view of life.

In all of this we may note that all of these are listed as godly people associated with the Church. They are listed as Christians without regard to the so-called prestige of the profession or vocation. In a further application of these principles Paul asked a slaveholder, Philemon, to accept his slave, Onesimus, as his brother, for in Christ there is neither bond nor free, circumcision nor uncircumcision, Scythian nor Jew, ignorant nor intelligentia nor any other such carnal criteria of acceptance. The common attitude toward prestige and social standing is worldly, not Christian.

In order to further pursue this thought we must examine the three aspects of it implied in the topic: What does it mean to be a Christian? What does it mean to be Christian in our calling or vocation?

How may we maintain a Christian attitude toward our calling?

WHAT DOES IT MEAN TO BE CHRISTIAN?

IT IS QUITE easy to answer this with a statement of dogma, but that will not offset the ease that we have become used to in being classified as Christian.

Just how easy have we made the Christian life? With our emphasis on choice to the point that man becomes the master of his soul and the captain of his fate, have we not suggested that being Christian is simply a decision? By this do we not make *man* central to his religious experience and not the sovereign Lord of glory? An outgrowth of this is that we sometimes permit the word *Christian* to take on the connotation of a denomination; do we not imply that men are Christian simply because they are not heathen or Jews?

The reaction to these questions doubtlessly is negative, but let us pursue the thought to particulars. Do we expect the company of Christians to be very much different from the company of sinners? I am sure that we do not expect the Christian to curse and indulge in filthy conversation, but do we expect the tenor of his conversation to be wholesomely Christian? Do we expect working with him to be different by way of the quality, use of time, and the spreading of the Christian attitude toward fellow-workers, management, capital and labor, and other Christian attitudes? Do we expect that being neighbor to a Christian will be very much different from being neighbor to a morally upright (though not Christian) person?

What do we expect of his attitudes? Will he have the Christian grace of courtesy? Will he be considerate, kind, helpful? In short, will he be a good Samaritan in the true sense in spite of social, economic, and racial pressures?

What do we expect of his religious attitudes? Do we expect that his concept of the Church will be one that is in the strictest sense Christian, or do we permit his attitude to be social? Is the church a house of prayer and dispensary of the word of grace for all nations, or is it a place for the building of social boundaries and pettish cliques and lordships? Is stewardship a matter of bounty and development of spiritual graces or a matter of necessity and covet-

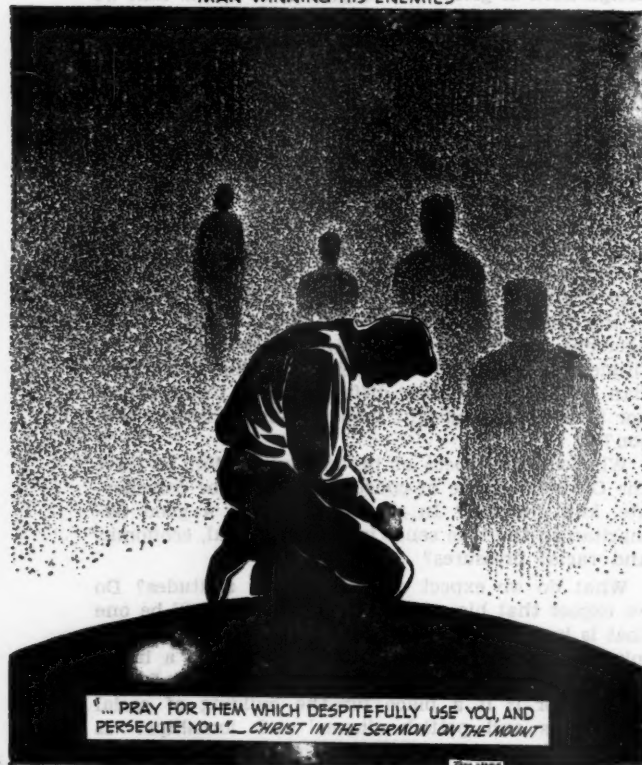
ousness? Is Christian testimony a matter of speaking from the abundance of the heart or is it the forced or halfhearted apologetic announcement of our religious experience?

These questions may be summarized in the following: Do we ask or even expect the Christian to sacrifice; in fact, do we expect to sacrifice? These questions represent how easy we have permitted discipleship to become; now let us examine the true costs of Christian discipleship. There are no bargains in being a Christian. The form of its costs may vary, but the actual costs of being Christian are the same in all ages. The costs are not determined by external hostility or friendliness, but by God's standard of godliness.

The first cost of being a Christian is a mental renewal, and this is a far greater cost than the privations that we often think of in the costs of Christianity. The spiritual mind is drastically and incompatibly different from the mind of the world; this difference is manifested in its concept of Christ and in its pattern of thought.

Christ must be accepted as sovereign Lord. This is more than a simple statement of beautiful religious truth; we have treated these words as we have His cross. The cross makes a pretty little ornament to hang around the neck or wrist or to use on our

MAN WINNING HIS ENEMIES



"... PRAY FOR THEM WHICH DESPITEFULLY USE YOU, AND PERSECUTE YOU."—CHRIST IN THE SERMON ON THE MOUNT

Bible book marks, so we have also made these words as nice ornaments of speech that imply nothing of their real impact. To acknowledge Jesus as Lord is to give Him complete rulership; He becomes the sole Master of life—the King eternal—and we place ourselves in the position of bondslaves to Him. There are no reservations in this slavery, for we are bought with His price and are absolutely subject to His will. This must be an absolute bondage under an absolute lordship. The world cannot understand this, and can have no tolerance for such an attitude; therefore, this is an automatic clash with the world.

In this mental renewal worldly patterns of thought must be abandoned in favor of scriptural and spiritual modes of thought. The sharpness, bitterness, and revenge we sometimes excuse by saying, "Anyone else would do the same thing," are not the products of a spiritual mind. The laxity that we sometimes excuse by saying that everyone else is doing it implies an unrenewed mind. The world thinks by the pattern that sets up earthy, material, and carnal criteria as the criteria of success, happiness, and security. The renewed mind must learn to find these values and measure them by a completely new set of criteria and pattern of thought. This again throws us into a clash with the world, and this clash is no easy thing. Wherever the Church makes a contact with the world, this clash occurs.

The second cost of the Christian profession is the cost of a unique life. In the world the pattern of carnal thought has become the norm; this is true in the excesses of the debauchee and in the reservation and protocol of sophisticated society. From whatever level of society one may be saved, the clash with the world's pattern of life is the same, and living a Christian life in that society presents a variation from the norm, and clash with the world.

There are many ways in which this difference will be manifested in our lives, but we can concern this study only to the things most basic to Christian attitude.

This way of life demands a complete abandonment of the selfish motive. Selflessness is demanded of all of Christianity whether of the ministry or laity, or whether in the Church or in our business. In the world, self and profit are the standards; in the Christian world, honor of one another, preferring one another in love, esteeming other brethren better than ourselves, and seeking the well-being of others are the standards. These motives must apply whether in our church relations, our social relations, or our business relations.

Think how foolish all this would seem to the worldling. None of Christ's demands make worldly sense. He asks us to return good for evil, to pray for enemies, to do whatever we do for Christ's sake and from the motive of love, to seek the welfare of others rather than personal benefit, to regard others as preferring them above self. Christ asks that our work be different; we are to work as unto Him without lagging in view of little remuneration; we are to rule with Christian forbearance without regard to the obsta-

nacy of others. Our Lord asks us that the pattern of fellowship be spiritual and not carnal; it is to be found in harmony with the Biblical principles of friendship and in no sense joining Christ's body with unbelievers. This is the basic reason that Christians cannot afford to be joined in sororities and fraternities that include unbelievers as brothers and sisters.

Conversation is different; the conversation of an individual represents his way of life and thought. The conversation of the believer should be filled with the grace of his heart, "Let your speech be alway with grace, seasoned with salt. . . ." Let it not be filled with the malice, bitterness and self-centeredness, frivolity, carnal jesting and other chaff of the world.

The sum of this is that the believer in Christ must be unapologetically different from the pattern of the world in personal, domestic, civic and industrial relations. This is the Christian way of life, and it must be carried out of the Church into the "work-a-day" world. If it is not, it is just so much sanctimonious eye-wash. We must be as Christian in the knotty and tempting problems of business as we are in the simple testimony at prayer meeting.

"And the disciples were called Christians first in Antioch" (Acts 11:26). The fact that the world attached this name to the believers is filled with significance. It is indicative of several things.

It is not simply a title of conduct, for the outward conduct of these believers was very little different from the conduct of Pharisees. Each of these groups avoided gentile excesses and practiced about the same pattern of devotional life—appointed times of prayer, going up to the temple, hearing the reading of the Old Testament, etc.

In this verse, their being called Christian is associated with the fact of Paul's and Barnabas' teaching. This would seem to show that the most significant fact of the title "Christian" is that it designates what is taught and believed by the company of the believers. The crucial word in this passage is "were called." Its original means to be called by a name that expresses one's official capacity. The title is derived from the service rendered; thus a teacher is so called because he teaches, a judge because he judges, a ruler because he rules, etc. The application is that these were called Christian because this word expressed what they did and said. This word indicates that what they were called was indicative of their service and way of life.

Their way of life and thought made the word *Christian* the most apt and most expressive term that could be applied to these people. No other term summarized all their qualities as this term did; it expressed that their belief, conversation, service rendered, and manner of life in general could be best named by being likened to what Christ did and taught. This was a tremendous inadvertent compliment paid the church by the world.

What does this mean to us? It means that in church, in work, in play, and in the home this name must characterize the body of believers. The most obvious factor about us and our manner of life must be that

we bear Christ's name; in fact, it should become impossible for people to dissociate our name from the name "Christian."

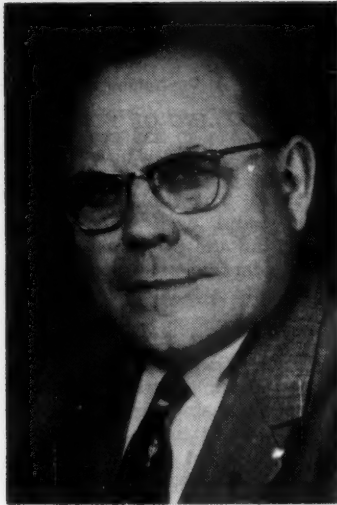
BEING CHRISTIAN IN OUR CALLING OR VOCATION

THE ATTITUDE OF Scripture is that all legitimate tasks are good and may be made spiritual services by spiritual attitudes. The Bible places this interpretation over slavery and over mastery—the positions of low social cast and the positions of prestige. The Apostle gave considerable attention to this problem, and prescribed certain attitudes that are to be cultivated.

To the worker, Paul advises that whatever we do we are to do it as unto the Lord; this applies as much to street sweeping as it applies to delivering a polished lecture. The hope of pleasing men is of little concern when this attitude is kept; in fact, the Apostle disparages such thoughts: "Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men" (Ephesians 6:6, 7). None of us are slaves of men who are the servants of the Lord Christ; we are the Lord's free men. None of us are free who are the Lord's bond-slaves: "For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is

(Continued on page 8)





The Pentecostal Baptism

PART I

EARL P. PAULK, Assistant General Overseer

For Whom

ACCORDING TO THE SCRIPTURES today, as in the days of the early Church, the Pentecostal baptism is for all believers. Christ said, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" (John 7:37-39).

The Pentecostal baptism had not yet been given. This is what Christ was talking about. Note: He said, "If any man." It is, therefore, obvious that He meant *all* men, including all races, colors, and classes. No one was to be excluded; everyone was to be included. If any man! It is obvious that He meant *all* believers when He said, "He that believeth on me . . ." This takes in every man of every nation and dispensation. Not one excluded, but *all* included.

Christ also said to his believers before Pentecost, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem, with great joy: And were continually in the temple, praising and blessing God" (Luke 24:49-53).

In Acts 1:4 we read, "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." To whom did He say these things? It is always safe to accept "thus saith the Lord" as the authority. So here, in the same chapter, (Acts 1:13-15), we find: "And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty) . . ." Peter tells us there were about one hundred and twenty present. This, of course, included the eleven, Matthias, who had been chosen to take the place of Judas, the women, and also the seventy disciples; totaling about one hundred twenty. These all continued in one accord in prayer and supplication.

While they were praying and blessing God, the Pentecostal baptism occurred (Acts 2:1-4). "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And

they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." All were filled (or baptized) with the Holy Ghost. What do the Scriptures mean when they say *all*? It is evident that they mean the one hundred and twenty.

Does the Pentecostal baptism stop here? Let "thus saith the Lord" answer the question. After these (the one hundred and twenty) had been baptized and Peter began to preach to the multitude, their audience asked, "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:37, 38).

This declaration, given by the Apostle Peter on the subject, needs no interpretation or elaboration. Peter simply states that this baptism (or infilling of the Spirit) is for everyone from now on who will repent and be baptized in water. No man or woman of any race or color or dispensation was excluded; but all believers can have this experience from now on. The Apostle Peter had given forth this declaration on the strength of what Joel had written (Acts 2:16-18). "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit." Note: "All flesh." Also note: "Your sons and daughters, servants and handmaidens." None excluded, but rather all included.

And now for some Scriptural examples:

1. Some six or eight years after Pentecost, we read in Acts 8:14-17, "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost."

Dr. Adam Clark, the great Methodist commentator, gave his interpretation of this Scripture, by saying, "But for what purpose was the Holy Spirit given? Certainly not for the sanctification of the souls of the people; this they had by believing on Jesus Christ. It was a miraculous gift of the Spirit which was communicated."

Also, I want us to consider what Dr. Matthew Henry, the great Presbyterian commentator, had to say about this Scripture. "We must take encouragement from this example in praying that God will give the Holy Ghost to those whose spiritual welfare we are concerned for—for our children, our friends, and our ministers. We should pray, and pray earnestly, that they may receive the Holy Ghost, for this in-

cludes all blessings. They laid their hands on them to signify that their prayers were answered and that the gift of the Holy Ghost was conferred upon them."

2. Acts 19:1-6 tells us, "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." This was some twenty-five years after Pentecost. The rendering of the King James version is "Have ye received the Holy Ghost since ye believed." While the rendering of the Greek is, "Having believed, (past tense), have you received the Holy Ghost? They answered and said, we have not heard whether there be a Holy Ghost." The rendering of the Twentieth Century New Testament is, "And when you became a believer on Christ, did you receive the Holy Spirit? No, they answered."

Therefore, we conclude, according to the Scriptures, and the different renderings of the Scriptures, that believers did receive the Pentecostal baptism subsequent to their conversion.

3. We have an account in Acts 10:44-48 of the gentiles also receiving the Pentecostal baptism. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized."

Note: The circumcision (Jews) were astonished because the gentiles had also received the Pentecostal baptism. Peter, defending his preaching to the gentiles said in Acts 15:7-9, "And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith." Note: "... Even as he did unto us ..." Again no difference was made.

So in summing up the whole matter, we must conclude that the Pentecostal baptism, without a shadow of doubt, is positively and emphatically for all believers.

THE CHRISTIAN AND HIS VOCATION

(Continued from page 5)

called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men" (1 Corinthians 7:22, 23).

Whatever is done in Christ's name is accepted by God as spiritual good and God rewards accordingly. We think of the minister who preaches and wins souls as having a rich harvest, but his fruit is no more abundant than a consecrated layman that performs his so-called secular task in the name of the Lord, "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free" (Ephesians 6:8). All the labors of our hands done in Christ, though filled with imperfection and often honest error, are covered in the blood and righteousness of Christ and are presented before the throne of grace as bearing the merits of our Lord; He fills up that which lacks and God rewards according to the economy of infinite grace. When workers take these attitudes, there is little danger that employers will complain of inefficiency.

According to the industrial economy, some men must be placed in supervisory capacity; the Christian philosophy addresses itself to this problem, also. Those in supervisory or employer capacity must have the same Christian regard for those under them that the Scriptures demand of the workers. The pattern of supervision demanded of the Christian leader of men is set by the lordship of Christ: "And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him" (Ephesians 6:9). As Christ rules so ought men to rule.

Holding men in constant fear and insecurity by threatenings stated or implied is actually sinful. It may become necessary for Christians to warn employees about default or incompetency, but it can be done with Christian frankness so that no one is needlessly terrified at the prospect of insecurity.

Christ rules without partiality; therefore the Christian must not have any respect of persons. Literally, this would mean receiving no man's face or outward appearance. The petty rivalries and scheming of "office politics" and the honor of such systems by using them for advancement is as worldly as any other of the devil's temptations.

Christian rulers are required by this reasoning to give just and equal remuneration for services rendered by employees. By the principle of the Golden Rule and the rulership and reward of Christ, it is sinful for any to employ another without rewarding him fairly for his services. If employers would pay their employees by these principles, Christ would be glorified and labor would have no legitimate wage grievance against management.

Each of these callings, whether servant or master, is sanctified by the whole armor of God; in fact, the emphasis of this Scripture (Ephesians 6:10-20) is that all Christians are to be equipped with this armor, not simply the ministry.

Christian men and women engaged in any sort of

activity in the name of the Lord are engaged in the same battle as the ministry, for they, too, are attacked by spiritual wickedness in high places. If we are to take Christ into a selfish business world, or into an almost pagan society, or into a corrupt labor situation, or into a scheming political order or any of the other positions of labor for the layman, we must all (minister and layman) be equipped with the gospel of peace, the shield of faith, the helmet of salvation and the sword of the Spirit, praying always with all prayer and supplication. This as much as the ministry, is a war against principalities, powers, the rulers of the darkness of this world, and spiritual wickedness in high places.

THE MAINTENANCE OF A CHRISTIAN ATTITUDE TOWARD OUR CALLING

THE LORD WILLS that we should constantly remember the fact that whatever we do is Christian worship and service. For that reason, He has provided a number of means by which such an attitude may be kept.

The first and main method of keeping this attitude is to *walk by faith*. We limit this concept when we think of it as applying only to such things as living a life of religious confidence in spite of adversity and temptation. It must apply to all temporal circumstances so that whatever is done is an act of sincere faith. If every vocation is spiritual, Christians in every vocation must walk by faith.

We have little difficulty in seeing this for the ministers who must depend on tithes and offerings for their support, but this is a spiritual way of life for all spiritual people. A good security such as a nice salary, or other valuable assets, cannot void the need for faith in all aspects of one's life. This is obviously one meaning of the Scripture: "If riches increase, set not your heart upon them" (Psalm 62:10). When we trust such material things for food and clothing we are not trusting in God and are not walking by faith.

God wants us to walk by faith in spite of all these so that we may constantly know that we are the servants of God and are dependent upon Him for all things.

A second means by which God perpetuates a Christian attitude in our work is the principle of stewardship. God did not fall on the system of tithes and offerings simply as a way to support the ministry; it is a means of worship and grace. God uses it to develop grace within the giver.

God has two particular graces in mind: the Christian grace of generosity and the consciousness that all that we have belongs to God. The practice of tithing and offerings produces in the believer the grace of prayer, thanksgiving, and unity with Christ in His being made poor that we might be made rich. Whenever we send our offerings, there we send our prayers. For that work we offer thanks, and those who benefit from it thank God for our subjection. The basis of our giving is that Christ gave Himself and all the riches

of glory for our spiritual riches; by our giving we establish communion with Him in this grace.

Giving further reminds us that all we have belongs to God, and the small part that we assign as tithes and offerings represents a token that all belongs to God. Some of the Old Testament sacrifices were only partly burned on the altar and the rest was given to the priesthood; that part that was burned showed that the whole animal was given in sacrifice and all had been dedicated to God. So it is with the tithe; it is a token that we are dedicated to be faithful stewards of all that God has given us.

Stewardship is a further token that we live by faith. If all that we have belongs to God, then what we use for ourselves is His gift. We recognize this principle by stewardship.

We should further recognize in this that it is impossible for one to give money alone. Whatever a man does for his livelihood, he gives of himself in physical, mental, and emotional output. His work is himself, and his return for that work is his return for the giving of himself. The direction of the dedication of that work and its return determines the spirituality of that man. If he works with a consciousness of doing service to self and Satan, then he becomes the slave of self and Satan. Consistently, then, his return will be used for self and Satan. This same principle works for the believer; if he works with a consciousness of Christ, then the return for his work will be Christ's. The grace of stewardship keeps this before us at all times; we can be conscious that every hour our every piece of work is dedicated to the Lord and

a part of that hour or piece of work actually goes into the Lord's house and labor. All work and all human exertion are sanctified by the tithe.

The third method the Lord uses to keep a Christian attitude over all our work is the principle of observing the Lord's day. The Sabbath represents the day of the Lord's resurrection, which is the basis of all that we have in the covenant of grace. On this day we rest from all normal duties and wait for the Lord's renewal of our spirits; He also renews us physically, emotionally, and mentally on this day. In this spiritual sense the whole week finds its goal and consummation in Sunday. With this consciousness, each day moving towards the Lord's day, a religious significance is spread over the entire week of activity.

Is all this the way of sacrifice? Let us answer it thus: temporally, yes; eternally, no. Resistance of subtle temptation, sacrificial giving, consistent worship and nonconformity to the world: these make demands on us that are not humanly or temporally easy. Eternally, Paul gives us the answer: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Corinthians 4:17).

This brings to mind a request published years ago; it is a request for itinerate preachers: "We offer you: no salary; no recompense; no holidays; no pension. But: much hard work; a poor dwelling; few consolations; many disappointments; frequent sickness; a violent or lonely death; an unknown grave." Sacrifice? Yes. But think of the eternal weight of glory.

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revivals



Having a Wonderful Time

NORWOOD, N.C.—The Norwood Church of God is in a revival with evangelist Gilbert Pearson of Maryland. Twenty-five have been saved, 10 sanctified, 4 filled with the Holy Ghost and 13 added to the church. We are having a wonderful time in the Lord.

—Rev. Walter Barwick, pastor

Many Were Blessed

SUCHES, Ga.—We are happy to report a revival that just closed at the Harmony Church of God in Suches. One was filled with the Holy Ghost, and many others were blessed. We praise God for Brother Curtis Woods, the evangelist, and for what He has done for our church.

—Rev. Lillie Self, pastor

We Give God Praise

BERLIN, Ga.—We have just closed a revival at the Berlin Church of God with the evangelist Clay Cantrell of Dallas, Georgia. There were 13 saved, 7 sanctified, 7 filled with the Holy Ghost, and 7 added to the church. We give God the praise for this glorious revival.

—Mrs. Vassie Brooks, pastor

Twenty-six Saved in Revival

LAKE WORTH, Fla.—The Church of God at Lake Worth, Florida, has just closed a wonderful revival with Mrs. Roy Douglas as the evangelist. There were 26 saved and 18 sanctified; 4 were filled with the Holy Ghost, 16 joined the church and 10 were baptized in water. Sister Douglas did some wonderful preaching and the church was blessed by her ministry. We thank God for her consecrated life and work in His service. —Rev. T. D. Pearson, pastor

Wonderful Revival at Bedford

BEDFORD, Va.—We are praising God for a wonderful revival with evangelist R. L. Walker of

Roanoke Rapids, North Carolina. There were 18 saved, 12 sanctified, 3 filled with the Holy Ghost and 7 added to the church. A number were reclaimed and everyone who attended was greatly blessed.

—Doris Stevens, reporter

God Meets With Us

MARTIN, Calif.—We closed a wonderful three-week revival on November 22, 1958, at the Martin Church of God. There were 11 saved, 2 sanctified, 1 filled with the Holy Ghost, and 11 added to the church. We have organized a building committee and are going to build a new church as we have outgrown our present one. God is meeting with us in every service. Sister Mildred Taylor was our evangelist. She is a wonderful child of God.

—Rev. Ralph C. Laws, pastor

Sixty-one Saved, Fifty-three Filled With the Holy Ghost

LARGO, Fla.—With the memory of the glorious ascension fresh in their minds, the small group of expectant disciples in the upper room in Jerusalem suddenly felt the rustle of a mighty wind which filled the room where they were sitting. This was the beginning of revival. Under the impact of Pentecostal power the Church continued its phenomenal growth until, under the unsavory influence of imperial favor, its identity was lost in a sea of apostasy that engulfed the world in spiritual darkness for over a millenium. Out of this midnight of sin the sunlight of revival shined again under the warm glow of Protestantism which started long-stopped springs flowing again, supplied by the downpour of latter rain revival. The prayer of every congregation of the Church is for a return visit of the Star of Pentecost—the Holy Ghost, with a mighty revival, baptizing believers afresh and applying the blood of salvation to carnal hearts. This prayer was answered for the Church of God in Largo, Florida, during the month of November when 53 were filled with the Holy

Ghost and 61 were saved. The benefits of this great revival reached beyond the local church and were felt in the neighboring churches in this western Florida peninsula. The credit for the success of this victory, so far as human efforts are concerned, goes to the faithful prayers of the church and the competent and sacrificial labor of the evangelist Mrs. Amanda Miller and her co-worker and husband. The church holds them in the highest esteem and is looking forward to a return engagement.

—Rev. J. D. Free, pastor

Successful Revival

RENICK, W.Va.—On Wednesday, December 17, 1958, a very spiritual and successful revival was closed at the Church of God in Renick, West Virginia. There were 12 saved and 7 sanctified, and many of the members were filled with a desire to do more in the Lord's work and walk closer to Him daily. Rev. Billie Garner, from Beckley, West Virginia, was the interesting and able evangelist.

—Rev. L. B. Goodall, pastor

The Holy Ghost Was Real

MERCERSBURG, Pa.—We had a revival at the Mercersburg Church of God in October that lasted for three weeks. Sister Ruth Justin was our evangelist. Several were saved, sanctified and filled with the Holy Ghost. Some were reclaimed and a number healed. The Holy Ghost was very real in every service. The church had a nice harvest home for us during the revival for which we are very grateful. Pray for us that God will continue to bless us.

—Rev. James Clayton, pastor

The Lord Is Good

SOUTH FAIRVIEW, Pa.—We just closed a two-week revival with Sister Ruth Justin as the evangelist. Sister Justin did wonderful preaching. Souls were saved, sanctified and filled with the Holy Ghost. Also, some were healed. Truly the Lord has been good to us.

—Mrs. Ruth Brandt, reporter

Souls Are Still Stirred

CALLAHAN, Fla.—Recently we had a real soul-stirring revival at the Church of God in Callahan, Florida, with 13 saved, 6 sanctified and 4 filled with the Holy Ghost. Brother Howard Griffin, the evangelist, did some real preaching that made our hearts burn with zeal to work for God. After preaching two

weeks, he became ill and had to go home. Brother Augusta Stone took his place and preached one week more. On the last Sunday evening of the revival, 10 were baptized in water and 10 added to the church. There are still many souls stirred. Pray that the blessings of God will continue to rest upon us.

—Mrs. Maud Bell, clerk

God Manifested His Power

SOUTH GASTONIA, N.C.—God has recently blessed the Church of God at South Gastonia with 5 weeks of great revival services with the evangelist, Rev. James Poe Jackson of Hixson, Tenn. The power of God was manifested each night as many prayed through to victory. Eighty-four were saved, 40 sanctified, 35 filled with the Holy Ghost and 5 added to the church. Many testified to being healed by the power of God. Large crowds attended from miles around.

—Nell Jackson, reporter

God Manifests Healing Power

BASSETTERRE, ST. KITTS, West Indies—A real Holy Ghost revival is sweeping our way. On Sunday, September 28, the Lord wrought a wonderful, miraculous healing for a crippled sister, through the laying on of hands and prayer by our beloved pastor, Caroline Rose Halstead. From then until now the Lord has been healing miraculously. Deaf ears are unstopped, blinded eyes are opened, growths disappear, fever vanishes, swellings of all sorts dissolve; appendix, swollen tonsils, heart disease, high blood pressure, diabetes, and diseases of all kinds are immediately healed through the mighty power of God.

We are thankful to God for the wonderful gift of healing He has bestowed on our dear pastor. Please pray for her that God would strengthen her for such a glorious ministry, and pray for us as we continue in Jesus precious name.

—Sister B. Browne, secretary

Retired—But Not in Spirit

TROUP, Texas—We have just closed a glorious revival here at Darrell's Chapel with Rev. H. N. Bridges of Sherman, Texas. Brother Bridges is a retired minister, but he has not retired in spirit. When it comes to lifting the standard of holiness, he is certainly there at his best for God and the church.

There were 4 saved and 2 sanctified and 2 received the blessed Holy Ghost. Some may say the days of miracles are over, but praise be unto God they are mistaken. Seeing people healed then hearing

their testimonies only proves to all who believe that heaven is still real and God is still concerned about the needs of His people.

I say with the entire church, "Praise God for holiness according to Hebrews 12:14 and praise God for a man of God like Brother Bridges, who is still preaching the full gospel without compromise." It gives us a greater outlook and upward look for the coming of our great Lord and Saviour Jesus Christ.

—Mrs. T. J. O'Neal, reporter

Eight-day Youth Revival

COVINGTON, Ky.—We have just closed an eight-day revival with Hazel Pierce of Cincinnati, Ohio. There were 7 saved, 6 filled with the

Holy Ghost and 6 received into the church.

—James H. Chamberlain, pastor

God's Power Manifested

ROCKVILLE, Md.—We had record breaking attendance during a revival at Rockville. The power of God was manifested in a mighty way. The Ambassador Quartet conducted the revival. In 5 services there were 5 saved and 3 added to the church. Souls were fed by the power of God while the quartet sang. Rev. Emmitt Hinkley did the preaching. The quartet will do any church good, because they have a burden for souls. All of them are Church of God boys filled with the Holy Ghost.

—Rev. D. H. Poole, pastor



Pray that God will use me in some way to win my unsaved sons to Him.

—A Christian Mother

Pray that the Lord will heal my mother and strengthen my body.

—A sister in Christ

Pray for a boy who needs salvation. He is bringing much reproach on Christ and His Church. I know God will save him and make a great worker out of him.

—Mrs. Paul Walker
Mt. Union, Pa.

Pray that the Lord will heal my son who is almost blind.

—Mrs. Albert Thaman
Goldsboro, N. C.

Pray for the healing of my husband and for the healing of my body.

—Mrs. C. L. Swaggerty
Rossville, Ga.

Pray that the Lord will save and heal my mother, who is in serious condition.

—Mrs. Ruby Ratney
Dalton, Ga.

Pray for an unspoken request.

—Mrs. Bessie M. Daughdrill
Gasden, Ala.

Pray for the healing of my mother-in-law who has cancer. Also pray for my baby and for the salvation of my husband and his sister.

—Mrs. Lucy Fleming
Sumter, S. C.

Pray for me to get a deeper experience with God, and for my daughter, her family and my other children to be saved.

—Mrs. Ada Strickland
Roseboro, N. C.

Pray for my home and children and for an unspoken request.

—A Friend

Pray for the healing of my body and the salvation of my children.

—A sister in need

Pray for the healing of my body.

—Clara Patterson
Easley, S. C.

Pray for the healing of my son and also for my healing.

—A sister in Christ

Pray that the Lord will see and solve each of our problems.

—Mrs. Sam Cook
Homerville, Ga.

Pray for my son who is believed to have cancer and for the healing of my body and the body of my granddaughter.

—A friend and EVANGEL reader

Pray that God will supply our financial need as well as our spiritual need.

—Mrs. Lourella Butler
Coolidge, Ga.

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PROTESTANT LEADERS HAIL ANTI-OBSCENITY LEGISLATION



WASHINGTON, D.C.—Sen. Estes Kefauver (D-Tenn.), (far right), and Rep. John Dowdy (D-Tex.), (second from left), receive congratulations from Protestant leaders after Congress passed a bill to strengthen enforcement of postal laws aimed at restricting obscene material. Sen. Kefauver and Rep. Dowdy led the fight for the legislation in Congress. Shown conveying thanks are Roger Burgess (third from left), associate secretary of the Methodist Board of

Temperance; Dr. Clyde W. Taylor, (second from right), Washington secretary of the National Association of Evangelicals; and the Rev. W. Barry Garrett, Washington regional editor of the *Baptist Press* and associate secretary of the Baptist Joint Committee on Public Affairs. All three Protestant leaders are active in the Churchmen's Commission for Decent Publications which coordinated Protestant effort on behalf of the legislation.

—Religious News Service Photo

New Governor Tells Responsibility

HOLLYWOOD — The handsome young speaker leaned close to the microphone, and spoke with force-

ful deliberateness. "We are challenged by a great sickle," he said, "and we can match that great power only with a great cross!"

He went on: "When a nation's spiritual life pales, becomes fat,

flabby and weak, that nation is going to fall. . . . Christianity, like Communism, demands the total man. . . . As Christians we must grow, and our food for growth comes through the textbook of faith—the Bible."

And to his 1100 listeners here in the Hollywood Palladium, the words took on added significance as they realized who the speaker was. This was not a minister, evangelist or Christian educator—although he could have been, judging from the content of his speech.

The occasion was the 20th anniversary banquet of Forest Home, Christian Conference center located "one mile nearer heaven" in the rugged San Bernardino mountains east of Los Angeles.

And the speaker was the Hon. Mark O. Hatfield, Republican governor-elect of Oregon. Just nine days earlier, in the November 2 elections, the young (36) Oregonian has demonstrated tremendous personal vote-getting power; and his name is already being ventured here and there when voters discuss possible candidates in the 1960 presidential elections.

But here, at the Forest Home meeting, Governor-elect Hatfield wasn't talking politics or any personal plans or ambitions. Instead, his address focused on the responsibilities of the Christian citizen and the importance of a nation's "being undergirded by the spiritual power of its people."

It was obvious that Oregon's governor-elect wants God's divine leading as he moves into the important responsibilities of his new position.

Why the Sea Turned Red

LONDON—Scientists here have found a deadly sea microbe that could turn the sea blood red . . . could kill any living thing in the sea . . . could make even the sea-spray deadly dangerous to human beings . . . and which, they claim, could have been responsible for the incident described in Exodus:

" . . . I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned into blood. And the fish that is in the river shall die" Exodus 7:17, 18.

The microbe, a dinoflagellate, is regarded as dangerous only if it "blooms." The specimens found thus far in Plymouth Sound are in a "bud state," according to a botany lecturer at Bangor University in Wales.

LOCAL CHAPTERS OF THE P.F.N.A.



Left to right: Howard P. Courtney, P.F.N.A. Secretary; Representatives of the three Southern California Local Chapters: Claude White, Pentecostal Holiness Church; William Gay and G. P. Kimber, International Church of the Foursquare Gospel; H. H. Richardson, Assembly of God; Clinton Christian, Pentecostal Church of God; R. H. Hanns, Faith Tabernacle; M. C. Cronin, Assembly of God.

Furthering and strengthening the fellowship among Pentecostal Churches in the Southern California area, three local chapters' membership charters in the Pentecostal Fellowship of North America were presented by that association's national secretary, Dr. Howard P. Courtney at a breakfast held in Los Angeles recently.

These three groups, who often work as a unit in large area projects, had applied for membership as local chapters of the P.F.N.A. shortly before the World Conference held in Toronto, Ontario, Canada. These applications were considered by the Board of Administration and unanimously and enthusiastically approved.

The Los Angeles, Long Beach, and Orange County Full Gospel Fellowships represent one of the largest, strongest and most vigorous Pentecostal Groups on the North American continent. The Church of God strongly recommends the participation and cooperation of its ministers in the forming of local chapters of the P.F.N.A. in their particular cities and communities.

For further information on the P.F.N.A. and local chapters write the headquarters of your own denomination.

Arab Refugee Problem Goes Unsolved

NEW YORK—The problem of 900,000 homeless Arab refugees remains unsolved ten years after the Arab-Israeli war. Thousands of families still live in tents, caves or ruins such as shown here. Protestant agencies continue to send relief supplies, but according to Henry R. Labouisse, former director of the United Nations Relief and Works Agency, the problem has been politically "pushed under the rug." At a dinner in his honor here sponsored by the Intercreedal American Committee to Benefit Arab Refugees, he warned that Israel, the Arab countries, and the refugees must abandon the irigid positions and make concessions.

—Religious News Service Photo



Evangelicals Prepare for World Day of Prayer

For the thirteenth consecutive year the National Association of Evangelicals is providing worship material for the World Day of Prayer for churches desiring a service with a Bible-centered emphasis. The World Day of Prayer is scheduled for February 13, 1959.

"Let Your Light So Shine . . ." is the title of the booklet being offered. The theme emphasizes Christian witnessing. The title is taken from the words of Jesus as recorded in the gospel according to Matthew 5:16. The material has been prepared by Dr. Merrill C. Tenney, Dean of the Graduate School of Wheaton College, with an introduction by Dr. Armin Gesswein, chairman of the Spiritual Life Commission of the NAE and well-known for his revival-prayer conferences. The booklet is divided into five following parts:

- I. The Source of Light
- II. The Light Kindled
- III. The Light Placed
- IV. The Light Shining
- V. The Light Effective

The program is arranged to include responsive Bible reading, hymns and time for prayer.

Worship booklets and advertising posters can be obtained by writing the National Association of Evangelicals, 108 North Main Street, Wheaton, Illinois. No charge is made for the materials, but it is requested that a free will offering be received at the service to defray expenses and aid in the ministry of the association.

—Dr. George L. Ford,
Executive Director

Evangelist Says Religion on Wane in Russia

"I'd like to challenge anyone who says there's a religious revival going on in Russia," says Texas-born Tommy Hicks, an evangelist who has just returned from a 32-day preaching tour of the Soviet Union.

Rev. Hicks, who has spent most of the past five years preaching on foreign shores, described religion outside the large Russian cities of Leningrad and Moscow as decadent. "Back in 1955," he says, "the newspaper *Pravda* announced that Christianity would be dead in Russia within 10 years. From my latest observation, I'd say they don't need that long.

During the tour Evangelist Hicks held 23 services which were arranged through local pastors. Hicks said he does not know precisely how the pastors were able to obtain permission for the meetings.

"I'm an inspirational preacher,"

he said, "and passing through an interpreter cramped my style. There was very little response to my preaching." (EP)

God and the Teeners

Today's teen-agers are not too different from the rest of the world and other ages in believing what they want to believe. That's the conclusion one might draw from studying results of a recent Gilbert Youth Research Co. poll.

According to Eugene Gilbert, president of the research organization, "with rather charming lack of logic, three-quarters of one group of those questioned said that they believed in life after death and in heaven—but only 16 per cent said that they believed in hell!"

A "sweeping majority" (88 per cent), according to Gilbert, indicated that they believe in God. But only 54 per cent claimed they went to church every week—and 20 per cent chose to bypass the query as to how often they attended.

Guatemala to Permit Religious Teaching

GUATEMALA CITY — For the first time in 87 years, the teaching of religion in government schools will be permitted in Guatemala. Under a new presidential decree no child shall be compelled to attend religion and moral classes without parental permission. Parents may specify which religion their child will study.

ATTENTION! ATTENTION! ATTENTION!



News of National Youth Week (April 13-19)

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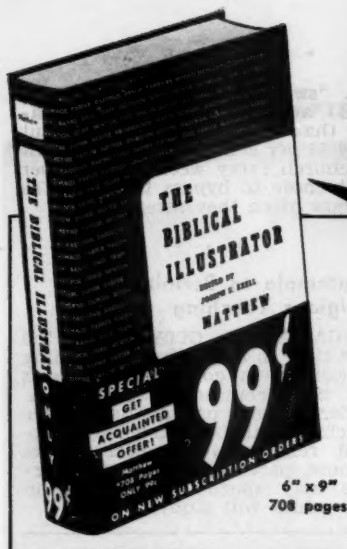
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